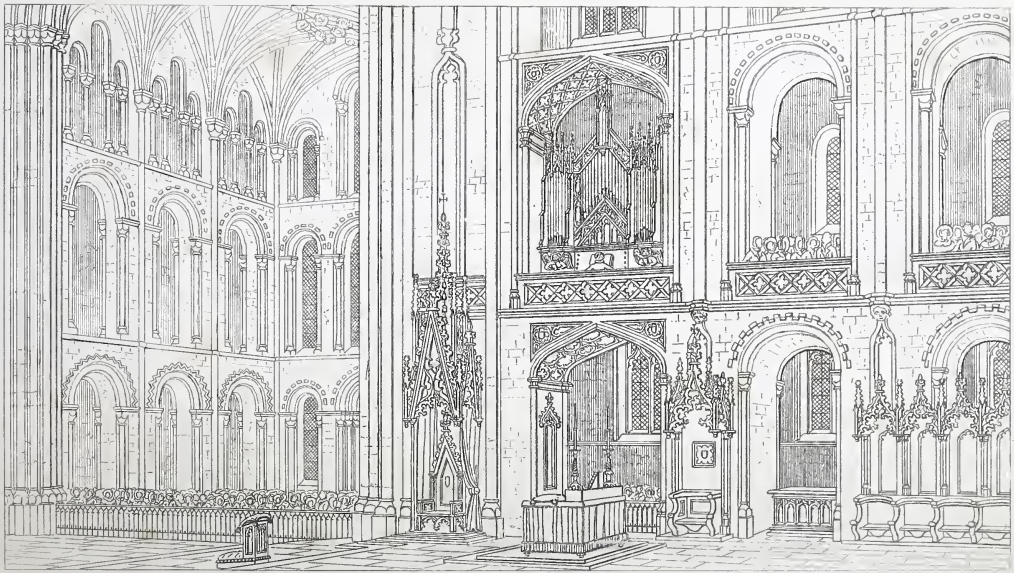
ARCHITECTURA CANONICA



CATHEDRAL ARRANGEMENTS EXEMPLIFIED.

Plates at end

Architectura Canonica;

OR,

CANONS

FOR

CHURCH ARCHITECTURE.

BY

PHILECCLESIUS IGNOTUS,
M. E. C.

LONDON:
J. G. F. AND J. RIVINGTON.
JOHN H. PARKER, OXFORD.
JOHN S. GOWING, SWAFFHAM.
1843.

Architectura Canonica;

OR,

CANONS FOR CHURCH ARCHITECTURE,

COMPRISING

OBSERVATIONS THEREON,

PLANS, SKETCHES, AND ILLUSTRATIONS,

ADAPTED TO THE

RITES & CEREMONIES OF THE CHURCH OF ENGLAND:

INTENDED FOR THE USE OF

ALL ORTHODOX MEMBERS OF THE ESTABLISHED CHURCH WHO ARE CONCERNED OR HAVE AN INTEREST IN THE ERECTION AND DECORATION OF SUCH SACRED EDIFICES.

INSCRIBED

WITH AN EPISTLE EXPLANATORY

To Her Majesty's Commissioners

FOR BUILDING CHURCHES & CHAPELS IN GREAT BRITAIN, IRELAND, AND THE COLONIES.

BY PHILECCLESIUS IGNOTUS,
M. E. C.

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TO

HER MAJESTY'S COMMISSIONERS

FOR

BUILDING CHURCHES AND CHAPELS IN ENGLAND, IRELAND, WALES, AND THE BRITISH COLONIES.

My Lords and Gentlemen,

I have felt induced to put together the following Observations, Plans, and Rules for Church and Chapel Building for the Established Church, in consequence of the often great discrepancy between the mode of building and adorning these sacred Structures in different parts of the empire, and almost the constant discrepancy between them and the same holy Structures as raised in the primitive ages of the Church.

Ushering my views into the world on this subject under the auspices of a letter explanatory to you, my Lords and Gentlemen, will, I trust, assure the British public of my wish for their approval and adoption alone, under the belief of their acknowledged orthodoxy.

My hope is hereby to throw Church Building into more regular keeping, as nothing tends better to the dignity of a general system than uniform consistency.

I have the honor to be,

My Lords and Gentlemen,

Your most obedient humble Servant,

THE AUTHOR.

¶ The Morning and Evening Prayer shall be used in the *accustomed* place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the *Chancels* shall remain as they have done in times past.

And here is to be noted, That such *Ornaments* of the Church, and of the Ministers thereof, at all times of their Ministration, shall be *retained*, and be *in use*, as were in this Church of England, by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth

Hume. Eliz. chap. 38, *page* 15, 8*vo. Edition.*

"———— The Catholic Religion adapting itself to the senses, and enjoining observances which enter into the common train of life, does at present lay faster hold on the mind than the Reformed, which being chiefly spiritual, resembles more a system of Metaphysics."

It is as well even in this day we should ponder a little on these observations of the Historian. There are but few of us who are born to be philosophers, and who may not by possibility profit somewhat by the attractions of this world being a little blended with those of futurity.

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ARCHITECTURA CANONICA,

ETC.

The man who attempts to attack prejudice has an herculean task before him, to which nothing but the desire of disabusing the public mind from error can invite him.

The episcopalian public have so long been habituated to the unsightly mode of interior Church arrangements in the Established Church, that where parties have endeavoured to reform this point they have often found the difficulties opposed to the fulfilment of their designs insurmountable from existing prejudice, many declaring that a return to the old arrangement of performing the divine offices disturbed their devotions, and more especially so in one particular, as taking from

them the satisfaction of seeing the face of the minister when engaged in offering up the prayers of the congregation; thereby indicating that this circumstance was as essential to their due performance of religious duty in public prayer, as the facing a crucifix is essential to the devotions of a Roman Catholic.

In the latter instance this facing a crucifix is an act made obligatory by the Church, while in the former the act is merely the simple result of habitude, a misplaced and fond conceit in the protestant worshipper, whose eye a pious man would perhaps say, consistent with his faith, would be far better closed on all external objects—his ear alone open—his mind contemplative of Heaven —and his heart made the whole and sole seat of prayer to the Great Author of his being.

In the following pages I advocate no change that has not ancient usage or utility to recommend it, and as reasons are given for each deviation from the innovations introduced by Puritanism in England, I trust every candid mind will view the changes proposed with a favourable eye, and not lightly charge the follies, rife at the present hour under the cognomen of Tractarianism, or Popery in disguise, to the writer of these suggestions, who condemns as much as any one the wild and

sadly mistaken views of some of those people, who with weak heads or perverted judgments lay aside all the advantages education in our Apostolic Church has given them; and sheltering themselves beneath a name which has latterly by their means come into disrepute, hanker after popish dreams, and bring primitive observances of the Christian Church into dislike with low churchmen, because they willingly confound such observances with the unhappy heterodoxies of the erring Church of Rome.

To point out the arrangements herein condemned as the adopted children of Puritanism, I shall preliminarily observe that *Episcopal* worship and *Puritan* worship are so essentially different that to plan a place of worship for either on similar principles would be heterodox for both.

It follows therefore that the Churches or Chapels for episcopal worship should have their requirements at all times set forth as a canon, by which architects would have to adjust their designs; and in a similar manner buildings for puritan worship, with rules set forth by their own body, which should ensure places of worship strictly in harmony with the taste and feelings of a section of the Christian Church, which holds that anything beyond the two objects of *neatness* and *utility* are

offences to the followers of their persuasion; while in places of episcopalian worship to *neatness* and *utility* are usually added *architectural* and *pictorial effect*, and in some instances *sumptuousness* also.

Thus in the Latin and Greek Churches splendour of effect, if possible, is uniformly consulted, while the Anglican Church, bordering upon puritan plainness, admits the propriety of *some* ornament, and steers a *middle course* between the two extremes.

But this studied absence of the sumptuous has degenerated in too many instances into a belief by architects that a Protestant Episcopal Church and a Meeting House might in all things, but having a font and a *table* against the wall in some part of the building, be one and the same thing; and as architects are not always studiers of ecclesiastical history, the great difference between the feelings as well as public worship of Episcopalians and Puritans has not always been consulted by them.

Hence the modes of building Churches and Chapels heretofore considered orthodox have insensibly lost ground, and many Chapels built in the United Kingdom within the last half century may become just as subservient to one mode of worship as to the other.

It is our duty to respect the religious sentiments of every one where sincerity exists, and I do not bring the Episcopalian and the Puritan in juxtaposition here from any other desire than to form a just discrimination between the mode of public worship peculiar to both.

On all points a right minded man will argue on the "*Quisquis præsumitur bonus*" principle. The object sought by the above observations being only to make manifest, that architects before they set about planning for Churches or Meeting Houses should feel and know the proprieties and requirements of both. In some of the more recent built Churches a stricter view of ancient usage has been attended to, and if I have made observation generally that orthodoxy in Church Building has of late years been lost sight of, the notice of such discrepancy is meant only to apply to the *majority* not to the *totality* of our modern religious structures.*

As preliminary to setting forth the orthodox modes of Church Building for the Establishment in every part of the empire, or in foreign countries,

* New Mary-le-bone Church, London, was built north and south, and on first interring inside it, a demur arose as to how the bodies and grave stones were to be laid, the orthodox not liking to depart from the ancient rule of burying their relatives and friends otherwise than east and west. Bishop Porteus directed that the interment and laying of the monumental slabs should take place *cross-wise*, and so it continued I believe to this day.

where may be instituted Churches in affiliation with the Anglican Church, I shall perhaps do better *in limine* to describe after what fashion were built the primitive Churches from the apostolic age to the time of Constantine.



Primitive Christian Churches.

In the apostolic age History informs us Christians were wont to meet in "upper rooms" arranged and adorned expressly for divine worship.

In the second century Churches began to be built, as has been gathered from the testimony of Tertullian. The Church of St. Clemens at Rome being considered as one of this era.

In the third century Christian Churches began to abound, patronised at first by the Emperor Valerian, but who was afterwards a persecutor; and then again by later emperors as related by Eusebius.

In the fourth century Constantine shone forth, and Christian Churches first began to display both exterior and interior magnificence. Churches were now also solemnly consecrated by a cross being put into their area; after which the dedication followed. Some of which Churches are notably

remaining subservient to the worship of Almighty God to this day.

Further we need not go. But at once proceed to describe after what fashion these primitive Churches were built.



Arrangement of the Primitive Structures.

The form of primitive Churches was *oblong* and *circular ended.*

Their site was invariably placed *east* and *west.*

The different parts of the building were as follows:—

In front of the building was the *Προναος*—cloister, porch or vestibule; where stood the lowest order of penitents who desired the prayers of the faithful as they entered the body of the Church.

On entering the body of the Church the first division was the *Ναρθηξ* in which was the *βαπτιστηριον* or font, and where assembled the catechumens, the possessed, and the second order of penitents.

The second division was the *Naos* or nave, where also stood the *Αμβων* or pulpit, and here assembled the faithful for divine service, the men on one side and the women on the other, which

last regulation is still observed in some of the most ancient fitted up Churches of the rural districts in this country.

The third division was the *Ιερατειον*—sacrarium, or sanctuary, separated from the *Naos* by lattices called *cancelli*, from whence our word "chancel." Here in the midst stood the *Θυσιαστηριον* —or "altar"—by some of the ancient fathers designated *Αγια τραπεζα*—or holy table, behind which and placed at the extreme eastern end was raised the *Καθεδρα* or bishop's throne, on either side of which skirting the walls of the Church were the *Συνθρονοι* or stalls for the Presbyters.

On the north side was the *Διακονειον*—sacristy or vestry, where were kept the sacred vessels, plate vestments and other things pertaining to Church service.

Lastly, on the south side was the *Προθεσις* or place where the elements were put for the celebration of the eucharist, and upon which oblations were laid.

Before the time of Constantine, that is to say, before the fourth century, the *Θυσιαστηριον* of the primitive Church was a moveable altar; but on that emperor's accession to power, Christianity as regards its worldly prosperity burst forth in full effulgence. Altars of stone and marble were

raised, of great beauty and magnificence, for the adorning of Churches, which in after ages were converted to superstitious uses, until the Lutherans first restored them at the Reformation to their original character and subserviency.

Having now taken a review of all that is necessary for observance in the sacred fabrics of our first christian progenitors towards a clearer understanding of what may be considered relevant in a great degree to all Church Building in after ages, I herewith present the reader with an Ichnographical Plan of one of these primitive structures now in existence, thereby to show how beautifully may be imitated in all *material* parts, the ancient plans so as to suit the Anglican Churches of the present day.

What a delightful contemplation for the truly pious Espiscopalian to have the satisfaction of knowing that he would offer up the sacrifice of prayer and praise to the "*Ancient of days*" strictly after the fashion observed by his brother christians of the primitive times, and oft too in their very language, adopted as it is in most parts of our beautiful Liturgy.

Two of the most Ancient Churches in Europe.

Plate IV. Church of St. Clemens at Rome, built, as is said, on the site of the house occupied by that bishop.

Plate V. The Church of St. Lorenzo at Rome also. A Church not so ancient as St. Clemens, but still built in the fourth century by the Emperor Constantine. Here a deviation appears in *form*, but not in *application*. The end is square, and instead of a cloister it has a portico, but the *Προναος*—the *Ναρθηξ*—the *Naos*—and the *Ιερατειον*—are all distributed as in St. Clemens; and it may be here observed that the greater part of Churches in Italy, and many in other parts of the continent are thus as regards the *Ιερατειον* similarly arranged.

Suffice these two then as exemplars of primitive Church Arrangement, and now let us turn to the mode proposed for adoption after having made this reference.

It will easily be seen here that the altered state of society no longer requires the division of Churches in the mode observed by the Primitive Christians, yet much that we have in these plans shews an arrangement which would be far better adopted than the one in use everywhere in our Cathedral Churches. In these noble piles now, the greater part is entirely shut out from the sacred offices, and only a *small* portion devoted to use for religious worship. These Churches being now divided into two parts—the nave and the choir—the former used simply as a magnificent vestibule or approach to that portion of the building where prayer is offered up. How vastly more noble are the Churches of great dimensions in other parts of Europe, where no such exclusive apportionment takes place for divine worship. Shut out as our choirs are by the heavy thick barrier of an organ loft; the nave and transepts become only places to promenade in; to which use but a few years ago they were most shamefully appropriated, till the noise and indecent conduct of the perambulators at length drew down the severe strictures of the right thinking part of the public, and the abuse was made to cease. Still, however, desertion fills their areas, and a small, a very small part is alone occupied by the attendants at the divine offices.

A reform is loudly called for in this particular, and the suggestions here recommended, are exemplified in the frontispiece to these observations. The congregation in the interior of the choir being in this print removed from sight, for the purpose of indicating the plan clearer.

Some may say that the present arrangements are made to render the area warm, but how is it ever possible for the radiation of heat to be comfortably retained in the area of a lofty Cathedral.

If the significant English word "*comfortable*" is one which the congregation of Cathedral Churches would fain be able to adopt in their attendance upon divine service, rather let them in winter keep their caloric in warm embrace about their bodies by *clothes*, than spoil the magnificent area of a noble Church by cramping its dimensions, and shutting up one end of the structure as a choir, to be heated by means of stoves and closed doors, and by which the safety of the edifice may peradventure in some cases be hazarded.

In Italy, during winter an *awning* is in some Churches stretched across the body of the building, over where the congregation assembles, in order to arrest the escape of the warmth generated by the multitude of worshippers below, but this has a dark and sombre appearance; and the best remedy

for any inconvenience arising from a cold or chill atmosphere is I should humbly submit "*warm clothing.*"

Again, as to this very choir, how inconvenient is the mode of worship in those which are of any considerable length—morning prayer chaunted at one end of the choir, and the decalogue service read or chaunted at the other.

In one Cathedral Church which I could cite, divine service is sometimes performed by the Dean or Canon residentiary in their stalls at the *extreme west end of the choir*, in consequence of which the congregation at the other extremity, or east end of the choir, know nothing of what is passing except by the occasional response of the choristers; the distance between the two ends of the choir being no less than *one hundred and sixty feet*—a sort of *echo* of the voices can alone be heard by those in the distance! Are the purposes of offering up the prayers in the name of the congregation answered by such means? Are the faithful thus assembled for worship satisfied by such vicarious performance of their duties? Or is the mere attendance and the view of the very reverend the Dean, or the reverend the Canon, in the distance, like a Priest at the altar performing mass in a popish place of worship, all-sufficient

for satisfying the religious views of the faithful who are assembled, by just allowing them to throw in a "*cum spiritu tuo*" at intervals, after the priest's invitation of "*oremus fratres?*" No. This will do in the sacred offices of the Church of Rome, but not in the more exalted and spiritual worship of the Church of England.

This arrangement or rather *de*-rangement of divine service must be considered not only *absurd* but one should say decidedly *reprehensible.*

These are strong words, but when the good and the credit of our invaluable Establishment are at stake, truth ought to be spoken, let the feeling excited by its enunciation be what it may. For what does such mode of procedure argue? Is it not that the ministration performed by a *dignitary* of the Church, savours differently in the eyes of God with the same service as performed by the *inferior clergy?*—A position that these very dignitaries themselves would instantly repudiate with indignation if the thought was ever imputed to have originated with themselves. The fault being pointed out and the interpretation given to it, let us hope that the powers that be in these noble structures will in course of time imitate in this particular their brethren of other Episcopalian Churches, and have but one and the same place

for offering up prayers to Almighty God common to Bishops, Priests, and Deacons.

Having thus adverted to the defects attending the performance of divine service in the Established Church in some of our *Cathedrals*, let me now glance at the unsightly defects visible in *parochial* Churches; and here we can enter but very few that will not present to our eyes two crying evils, the aristocratic exclusion of a promiscuous congregation by the use of *pews*, and the unsightly appendages of *pulpit, prayer desk*, and *clerk's seat*, generally all crowded together; in aspect like a well arranged rostrum in an auctioneer's sale room. In some of the modern Churches two rostra or little *turrets* are placed like loving twin brothers on either side the east end, or towards the east end of the building, as though two collegiate disputants were meant to argue there a course of divinity before the assembled people, or like two Mohammedan towers made for the purpose of getting aloft and summoning the faithful to public worship. Sometimes these mountains of joinery are placed directly *in front* of the holy table facing the congregation; this is correct arrangement for a Meeting House no doubt, where altars are not suffered to have place, but in Churches or Chapels of Episcopa-

lians, the holy table or altar is that part of the Church where the most solemn mysteries of our religion are celebrated, and any obstruction to a full view of the same is therefore incontinently heterodox. So also may be said of baptisteries or fonts, which architects often push about at their convenience, as though they were nothing more than hand basins.

Read the service all ye who have to build our temples, and if you have any sentiment—any proper feeling—any piety to interpret the full force and effect of the holy office for baptism, you will with me say, this hallowed vessel which becomes instrumental to eternal life must not be treated irreverently; it must have its place bold and conspicuous to the gaze of all, that all may, if they choose, become witnesses of a human being's admission to the blessings of the Christian Covenant.

The baptistery or font has its place fixed by primitive usage at the west end of the house of prayer; the clergyman and attendants should stand on an elevated platform, of more or less dimensions according to the size of the building, so that they may be seen of all the congregation. As to "pews" they ought never to be tolerated, but in such situations as shall not inconvenience the general public, and when used, should never be

of the *double-seated* kind, which may be aptly designated "*omnibus pews*," but *single-seated*, and *facing* the altar end, or *inwards* when at the east end.

The following rules I beg to submit as canons for the building and arrangement of the Churches and Chapels of the Establishment; and if any one shall curiously criticise the same, and as to some of the arrangements declare, that they consider them objectionable because they border upon the usages of the Romanists, I shall only say that such parallel is wrong drawn, because it is a confounding of circumstances. If the Romanist has that belonging to his faith and mode of worship which is apostolic and primitive he is in so far *right*, and we are at full liberty to adopt the same, consistent with the utmost purity of faith and worship; but what he may *have* and we *adopt* from him in association, that has *not* such authority for its use and application *he* and *we* must be wrong in having at all.

But we of the Reformed Church by the blessing of God may be said, I hope, to have the desire as well as the power "*turpi secernere honestum.*"

Canons for Church Building,

ACCORDING TO THE RITES AND CEREMONIES OF THE CHURCH OF ENGLAND, SUBMITTED FOR CONSIDERATION.

I.

Churches, Chapels, Oratories, and places of Sepulture* should under every circumstance be built or placed *east* and *west*.—The mode of obviating difficulties where irregular sites present themselves may be seen in Plate XIV.

II.

The holy table, or altar, should always be placed at or towards the east end.

III.

The baptistery, or font, should have its place at or towards the west end, and be so raised from the plane of the floor as, if possible, to be in view of all the congregation.

* As to heterodoxy in places of Sepulture *vide* interments in Kensal Green Cemetery *passim*.

IV.

The Morning Prayer and Litany should be offered up at the head of the congregation towards the east, in or near the sacrarium or chancel; and a movable prayer-stand or faldstool be placed facing the east for performance of the same. The clergyman thus officiating, representing beautifully the pastor at the head of his flock, ministering between the porch and the altar, and leading his people to the footstool of Heaven—the holy table —that part of the sacred edifice where Christ's sacrificial death is shewn forth periodically till he come.

If this arrangement be objected to, then the prayer-stand or faldstool should be placed on the north or south side of the sacrarium, facing inwards, and an eagle be placed facing the congregation, in such part or place of the Church as may be deemed most meet for reading out of the Holy Bible the lessons of the day.*

In Plate IX are shewn two faldstools taken from such as are in daily use at the Cathedral Church of Pisa, in Tuscany, by the congregation who may assemble for private intercessional prayer, being long enough to admit of two supplicants

* Or why not the pulpit? Is not a sermon a lesson of instruction as well as the lessons of the day?

kneeling at the same time. The style of these faldstools may of course be varied according to wish and circumstance.

V.

The pulpit should be always placed on the north or south side of the body of the Church, in a direction so as not to obscure the holy table, but (subordinate to this rule) so as to be advantageous for viewing the congregation and preaching to them.

VI.

A bible stand or eagle should be placed on the north or south side of the sacrarium facing the congregation, so as that the reading the lessons may be well heard by the people as observed in Canon IV.

VII.

All Church seats should face east, or when close upon the east end of the building should face inwards like choir seats in Cathedrals, and each sitting should be allowed three feet *front* and two feet *lateral* room.

VIII.

The clerk in parochial Churches should have his seat before a movable faldstool, in any part of the Church most convenient for his office and duties.

IX.

The choristers should have movable seats, (if in surplices) on the right and left within side the cancelli, or skreen, or communion rail,—(if not in surplices) in or below the organ gallery beside the sacrarium, concealed from view.*

X.

The choir organ in Cathedral Churches should be placed on the right or left of the *Ιερατειον* or sacrarium, and in parochial Churches on the right or left of the communion table, in recesses screened from public view, or arranged as pointed out in Plate *a* V, a church having a circular east end; or in a small transept, as it were, recessing from the chancel, on one or both sides of the same—if there should be only one transept then the organ should be in a loft *above*, and the singers below; but if *two* transept recesses, then the organ should be *on one side* and the singers on *the other;* the singers being concealed from view by curtains or lattices; or the music might entirely occupy one side, and the sacristy or vestry the other.

XI.

The sacristy or vestry of parochial or small Churches being placed as above, those in Cathe-

* For mode of performing service conformable to ancient Church rule *vide* Appendix.

drals should be placed on the north or south side of the choir, or in the north or south transept; in both instances it would be well to have them of sufficient size to admit of choir practice, as this takes place no where so appropriately as within the sacred walls of the Church, and where by the addition of a seraphine, practice could efficiently be conducted without any interruption. Here also in all cases should be placed an Arnot or other stove, with its flue passing immediately up a chimney so as to hazard no accident by fire; also patent lock-up presses, with suspending pegs to hang up surplices, hoods, scarfs, and gowns, so as not to have them creased or rumpled; also alms coffer, and coffers for altar-cloths, palls and draperies for funerals, when the *Ιερατειον* or chancel, or choir, and front door-way are put into mourning; also a washing stand, looking glass, towels, &c. in short every thing that convenience and propriety may suggest.

XII.

Some lock-up place should be provided for putting away the utensils necessary for keeping the Church clean, as cloths, brooms, shovels, brushes, water pots, pails, &c. also ropes, bier stand, ready for use, and coke for burning in the sacristy or vestry stove.

XIII.

The *Ιερατειον—sacrarium*, or *holy table area*, should in all Churches or Chapels nowhere occupy less space than fifteen feet *long* from north to south, by twelve feet wide from the east side of the table to the cancelli or rails. This being the *least* space available for the concomitant use of the faldstool, if adopted as in Canon IV, and also the least space admissible for its seemly appearance.

I know custom has permitted in some places the holy table to be put into a little insignificant pound-like area, wherein the clergyman officiating looks as though he had been shut in like a naughty child to do penance, but such customs and such penned-in places are, so to speak, below criticism. The ridiculous effect of such arrangement can nowhere be more pointedly given than by referring the good reader to the little *consol table* sort of altar, put up at one end of the Greenwich Hospital Chapel, where the said table is environed by just such a rail, and in just such a manner as is seen in Galleries of Art, where some precious morsel of antiquity is thus shielded from the arms' length touch of vulgar curiosity, saying as it were "*procul procul este profani!*"

In small Churches or Chapels the holy table itself should never be less than six feet long by three feet wide, and in all cases whether small or large should be three feet four inches high.

In small Churches or Chapels also the holy table should stand close to the east end wall upon a platform of wood, brick, stone, or marble, having three feet space to walk and kneel on in front, and at the two ends, with an ascent to it of two or more steps.

In large Churches or Chapels the area of the sacrarium and rise of steps should increase commensurate with their size and importance, *vide* Plate X. The cancelli or sacrarium rail should run straight in front of the holy table, and be fixed upon a wide step, leaving sufficient room outside for communicants to kneel thereon, cushions being placed for convenience of the same.

The rail should not be higher than will admit of resting the arms upon at communion, and which will generally be found to be about twenty-eight inches or two feet four inches high. In Cathedral Churches or Churches of large extent, particularly where there are transepts, the holy table should be placed as anciently it almost always was, and is now in most of the fine Churches of Europe, towards the

entrance of the eastern limb of the cross beyond the north and south transepts, *vide* Plate II, as also the frontispiece.

At the east end abutting upon the wall in the centre was anciently put the Bishop's throne, and on each side skirting the wall the *Συνθρονοι* or stalls for the Presbyters, but modern usage would make preferable a throne or raised seat on the north or south side of the sacrarium, near the angle of one of the transepts, and also near the holy table, placed as anciently and as above remarked, a little within the entrance of the eastern limb of the cross, where the prelate would conveniently sit for communions, ordinations, giving the benediction, &c.

On the same side, heading the *Συνθρονοι* or Presbyters' stalls, should be placed the Dean's stall, and opposite to it, the *Canon residentiary's* stall; the rest of the stalls being assigned to the different canons by name, should there be any number, or if not, appropriated to the service of the chief functionaries of the city, town, or place where the Church is situated, such as the mayor, aldermen, common council, borough reeve, magistrates, or persons having place in society.

XIV.

The holy table perhaps were better always, as primitively, made of wood, and movable, to prevent a relapse into the errors which Christianity suffered from in imitating the stone and marble sacrificial altars adopted by the Pagans, but should at the same time be furnished uniformly with handsome velvet, silk, cloth, or coloured linen covers, proportionate to the funds of the Church or Chapel, and the simplicity or sumptuousness of the building. In front of the said cover should be embroidered or laid on in lace the Christian Symbol



Or it may be of brass gilt, and attached by loops or button holes, which could be made of Birmingham manufacture, at a cheap rate, and become an economical mode of ornamenting any future cloths in Churches and Chapels generally. *Vide* Plate XIII for Christian Symbols.

The construction of the holy table should be

such as is indicated in Plate XI, having a back shelf covered with the same material as the body of the table.

In the absence of all mandates as to Church Furniture, further than the general one given as extracted from the Book of Common Prayer heading these observations, I beg leave to point out the following arrangements as appropriate and dignified in style for the holy table furniture.

HOLY TABLE FURNITURE.

In the *centre* of the *back shelf* above as "*The Book of Life*" richly bound and clasped, conspicuous before all things, and nearest the sacred vessels for the elements, should be

The Holy Bible,

lying open at the first chapter of St. John's Gospel during the time of divine service.

On either side* should be the candelabra or candlesticks of carved wood and gilt, of or-molu plated, or of silver, according as the Church or Chapel funds can afford. Between these and the Holy Bible on either side two vases of like material,

* Vide Appendix touching Candelabra.

not less than twelve inches nor more than eighteen inches high, in which on festivals or funerals dressings, as anciently, should be put; thus at Christmas, holly until the Feast of the Purification. At the Purification, the lily with bay sprigs till Ash-Wednesday. On Ash-Wednesday, cypress till Palm Sunday. On Palm Sunday, palm branches or their imitation till Good Friday; and on Good Friday, cypress with yew and rosemary till Easter Day. On Easter Day, Alexander and other laurel, the pasque anemone, and such flowers as would denote the jubilant sentiments of the Christian World until the Ascension. Then broad-leafed laurel and other evergreens till Trinity Sunday; and on Trinity Sunday, coronal wreaths might wind round a silver sceptre issuing from each vase, indicative of the Church's having consummated its celebration of all the festivals which had relation to the character and attributes of its Divine Founder.

The rest of the year, when no festivals occur, the vases might be removed or remain in their places as subservient to the general better appearance of the holy table.

In the centre below should be placed the large ornamental brass or silver oblation plate, used for receiving and placing the alms of the faithful on the holy table, after they have been collected by

the Deacons in the collecting bags from the congregation.*

Before this, of quarto size, printed in ornamental red, black, and blue type, the consecration prayer, (*vide* Plate VII, *a* and *b*,) *a* being the prayer and *b* the stand to rest it on.

This would be not only subservient to ornament, but of use, as it would obviate the necessity of moving about the Prayer Book at the consecration, or repetition of consecration when communicants are very numerous.

On either side of these at sacraments should be placed the two flagons or wine vases, containing not less than a pint each, for the wine previous to consecration, (*vide* Plate XII *a*). In Plate XII also is figured a covered patten or ciborium *b*, which should hold place behind the chalice *c*. The chalice figured in the same plate being put in the centre in front of all the other vessels, except where there are two chalices.

Towards each end should rest against the back shelf the two Communion Service Books, richly gilt and clasped, but which the clergy on officiating

* Oblation Plate. In Scotland collections are made for the poor at the entrance of a Church by the Deacons standing beside a handsome large brightly burnished dish or charger of brass, placed on a small low table or stool, which is covered with a white linen cloth, and has a striking and beautiful effect. The first act of a Christian thus on entering the House of God is here appropriately to give alms. Plates of this sort where *silver* could not be afforded would be an excellent substitute.

would remove for use to the two cushions at either end of the communion table, and replace them again when the service had finished.

The two end cushions should match in style and material the altar cloth, with tassels at each corner, and thus would be completed with perfect uniformity every holy table of every Church or Chapel of the Establishment, no difference existing but in the value and materials of which the furniture might be made, and yet always striking, handsome, and ornamental to the building from mere arrangement, everything on the table having a use or signification illustrative of our holy religion.

XV.

In small Churches and Chapels where there are no *Συνθρονοι*, choir seats should be placed on either side of the *Ιερατειον* or sacrarium, where the clergy would sit at the lessons and sermon when in canonicals.

XVI.

At three feet or more, according to the size of the Church, above the holy table in a centre panel, should be placed *a picture* illustrative of the birth, actions, crucifixion, resurrection, or ascension of our Saviour, if the Church can afford to get it. Such arrangement has a powerful effect in compo-

sing the mind to devotion, totally free from all superstition, and as it were, sanctifies by its position the structure in which it is placed. If such arrangement cannot be effected the said centre panel should be painted *red*, *crimson*, or *purple*, and have in the middle a *Christian Symbol* radiated to ornament the same.

On either side, at a lower altitude, might be placed the *decalogue*, equally divided for the two sides, not in ancient quaint illegible characters such as some architects recommend, whose ideas in my humble opinion err seriously in this behalf, but in the alphabet of the day, in *Roman* characters, with only one occasional difference, (viz.) with *Gothic* capitals in *Gothic* Churches. Thus the tablets would fulfil the only object for which they are put into so conspicuous a locality—"*edification*," that they who run might read. In the eye of discriminative taste the costly tablets alluded to, can be but slightly subservient to *beauty;* and the execution of such elaborate tablets would cost as much as a good copy from the painting of an ancient master, and if expense in decoration is feasible, such decoration can in no way be so well employed as in placing a picture over the holy table, whilst at the same time the pictorial art employed for such holy purposes would diffuse taste as

well as reverence for one of the highest gifts a kind Providence has bestowed upon intellectual man.

All other subjects whether illustrative of the deeds or sufferings of the Saint to which the Church is dedicated, or to Bible History, should be prohibited from occupying the panel which is above the communion table.

XVII.

The baptistery, or font, in whatsoever style it may be made should never have the basin thereof of less capacity than will hold four gallons of water, as every minister is bound to *immerse* the infant brought to be baptized if the parents should require the same to be done.* The unseemly practice of putting little earthen ware basins to this use in Churches cannot be too much reprobated. The water where immersion is not used might be poured into a vessel made of silver, china, brass, zinc, or other metal, which might be taken out of the font for the purpose of pouring off the water so often as it should require to be renewed. The font might also be of marble, stone, or wood lined with lead, and in that case a plug should open to a pipe at the bottom, and the water when wanted to be changed might be let off into a vessel below, or be disposed of in the churchyard.

* In the Diocese of Milan, in Italy, all those who receive the sacrament of baptism, infants or adults, are baptized by *entire immersion.*

The Church loses sadly in estimation by inattention to such orthodox minutiæ.

On the wall above the font a picture would most appropriately have place, the subject of which should of course be either the embracing of children by our Saviour when they were rebuked for approaching the Redeemer, the Redeemer's Baptism in Jordan, or the Baptism in the Wilderness by John the Baptist. But if the font stand out in the Church, isolated, this observation falls to the ground.

XVIII.

One or more faldstools should always be provided for placing near the sacrarium for women after childbirth, and other persons, who wish to return thanks for mercies received.

XIX.

For Good Friday and also as funeral furniture, there should be provided for the altar a handsome black cloth cover in place of the usual purple, crimson, or other cover, having white embroidered or lace Christian Symbol in the centre, and white lace and fringe round the borders. Hangings of like fashion also for the pulpit and faldstool, and a pall similarly laced for particular or parochial interments.

Thus have I now concluded the Canons of Church Architecture, which are intended to give conformity to all the essential parts of our sacred structures. I do not touch upon the style of either building or ornament, leaving this as is meet to the taste of the public generally, only this I would observe ere I close these observations, that the use of a cross, crucifix, or image, as an object for veneration, by bowing, kneeling to, or kissing, should I think be substantively forbidden by canon, and this too the more imperatively necessary even in the nineteenth century, when a clergyman of the Established Church has been found capable of bowing to a cross over the communion table on entering the building for performance of divine service, and thus justly giving the highest offence to his congregation. These objects should be expressly said to be considered at all times subservient to *ornament only*.

As a concluding observation on appropriate Church Building, I might here note as to exterior *effect*, that the principal door of entrance to all Churches and Chapels should have a rise of two or more steps, the number being proportionate to its consequence as a building, though not running into the absurdity of a *mountain of steps*,

such as exists before the Church of "*Ara Cœli*," at Rome, which gives only the idea of fatigue.

On the other hand the floor of a Church or Chapel being on a plane with the surface around loses all just effect, and in damp situations renders such arrangement injudicious in the extreme; an architect therefore it is suggested should always adopt an ascent to his building, a small one being better than none at all.

Plans for Cathedral or other Churches of large extent.

I HEREWITH give an Ichnographical Plan of a Cathedral in form of a Latin Cross, begun in the eleventh century, and now the mother Church of an English Diocese, (*vide* Plate II). Several Buildings, Chapels, &c. adjunct to it are omitted, and those parts only figured which have reference to the altered mode of arrangement recommended for adoption in Churches of this magnitude.

Let the unprejudiced Churchman only look at St. Paul's Cathedral, London, and what a contemptible portion of that fine building is appropriable to a general congregation.

If the organ was removed to a side arch, the bishop's throne, the holy table, and the choir stalls all arranged as in frontispiece; the area beneath the cupola filled with movable prayer seats, the two transepts occupied by chairs, if necessary, which would be only placed there, as in foreign Churches,

at times when large congregations were expected; the east windows filled with glass executed under the eye of that magnificent artist of Munich, Herr Hesse, whose designs and colours in glass fling all ancient and modern glass into obscurity, and what a spectacle would divine service in St. Paul's Cathedral then instantly present to the eye of the observers of religious solemnities.

I may perhaps give offence to national vanity in making this statement respecting the stained glass of Munich, but let those who take offence go to Munich, and they will see how Sculpture Painting and Architecture are flourishing under the fostering munificence of the present King of Bavaria; and as to stained glass there, if they look to the brilliancy and perfection of colour in all the varied hues of the rainbow, the beauty of the designs, the anatomical correctness of the figure drawing, the intellectual and characteristic expression of the features, the venerableness of age, the splendour of manhood, the loveliness of the women and children, and the celestial air of the angels, they will I think with me then admit that the genius of Herr Hesse, and the labours of his artisans defy competition.

The following are the details of PLATE II, being a Saxon or Norman Church as now existing in England—the reformed mode of arrangement as proposed, being indicated:—

A	*Ναρθηξ*	or Nave.
B	*Naos*	Choir, filled with carved oak long seats in the usual way.
C	*Ιερατειον*	Sacrarium.
D	*Θυσιαστηριον*	Altar.
E or E	*Καθεδρα*	Bishop's Throne.
F F	Stalls for Dean and Canons Residentiary.	
G G	*Συνθρονοι*	Stalls.
H	Cancelli	Sacrarium Rails.
I	*Αμβων*	Pulpit.
K	*Διακονειον*	Sacristry.
L L L L	Chair sittings without the *Naos*.	

In the area behind the altar, and in front of the stalls, should be put forms for the children of a Blue Coat or other such Church School, who thus might appropriately be said to be nurtured in the very bosom of the Church, a provision which would indicate a proper affection for the rising generation. Those parts of the choir which in the new arrangement occupy part of the side aisles, should have chair sittings *only*, so that on *week days*, when smaller congregations assemble, the

chairs might be dispensed with, and be piled up in some out-of-the-way place or corner of the Church.

PLATE III.

A *Θυσιαστηριον* or Altar.
B Faldstool for Morning and Evening Prayer.
B2 Or Faldstool in this position.
C Cancelli or Sacrarium Rails.
D D *Συνθρονοι* or Stalls.
E *Αμβων* Pulpit.
F *Βαπτιστηριον* Baptistery.
G *Διακονειον* Sacristy.
H Organ Chamber and Choir Seats.
J Area for Chair Sittings.
K Transept Seats over which Galleries.
L Boys' National School.
M Girls' National School.

Roof of which Schools to be lower than the body of the Church, forming an approach like a cloister.

N Grecian or Gothic Portico.

The area open at the west end by the font and the north side might have chair sittings.

The preacher here would be no where more than seventy feet from his congregation, the

assignable distance at which any ordinary voice can be distinctly heard.

PLATE IV.

CHURCH OF ST. CLEMENS AT ROME.

A	*Προναος*	or Portico.
B	*Ναρθηξ*	Nave.
C	*Naos*	Choir.
D	*Ιερατειον*	Sacrarium.
E	*Θυσιαστηριον*	Altar.
F	*Καθεδρα*	Bishop's Throne.
GG	*Συνθρονοι*	Stalls.
H	*Προθεσις*	Oblation Table.
I	Cancelli or Sacrarium Rails.	
K K	*Αμβωνες*	Pulpits.
L	*Βαπτιστηριον*	Baptistery.
M	*Διακονειον*	Sacristy.

PLATE V.

CHURCH OF ST. LORENZO AT ROME.

A	*Προναος*	or Cloister.
B	*Ναρθηξ*	Nave.
C	*Naos*	Choir.
D	*Ιερατειον*	Sacrarium.
E	*Θυσιαστηριον*	Altar.

F *Καθεδρα* Bishop's Throne.
GG *Συνθρονοι* Stalls.
H *Προθεσις* Oblation Table.
J Cancelli or Sacrarium Rails.
K *Αμβων* Pulpit.
L *Βαπτιστηριον* Baptistery.
M *Διακονειον* Sacristy.

PLATE *a*V.

PAROCHIAL CHURCH OR CHAPEL.

A Holy Table.
B Font.
C Faldstool.
D Clerk's Faldstool.
E Pulpit.
F Organ Recess and Choir Seats, concealed.
G Organ.
H Side Seats for Schools, aged People, or Singers.
J Sacristy or Vestry.

Ichnographical Plan of a Church adapted to modern use,—PLATE VI.

A Sacrarium or Altar Area.
B Holy Table.

C Stalls for Bishop and Clergy in canonicals.
D Faldstool for Morning and Evening Prayer and other offices.
D2 Or Faldstool in this position.
E Cancelli or Sacrarium Rails.
F Sacristy or Vestry.
G Organ Chamber and Choir Seats, to correspond with F for singers, concealed from the body of the Building.
H Baptistery or Font, raised on a platform twelve inches above the plane of the area or nave.
J Pulpit.
K Pronaos or Portico, ascended by two flights of steps.

The above Church is of large dimensions, but the governing principle is applicable with slight variations to all, conformable to their dimensions.

This is of the ancient oblong form; the most economical of all forms where a prudent economy is obliged to be had regard to, and yet in large structures capable of producing the most magnificent effect when well managed.

PLATE XIV.

DIFFICULTIES OF IRREGULAR SITES OBVIATED.

A Holy Table.
E Entrance Door.
F Font.
O Organ or Choir.
P Pulpit.
V Vestry.

Notices on Church Building,

WHERE ECONOMY IS DESIRABLE.

As economy is often an object in Church Building the following notices thereon may not be misplaced or thought irrelevant to my general purpose in publishing these observations:—

First. Cheapest form for buildings of magnitude is "*the parallelogram.*"

Secondly. The cheapest "*style*"—Grecian or Roman.

Thirdly. The cheapest "*materials,*"—those of course which are found in the locality.

The first is cheapest because the roof covers the building at one span, whilst the adoption of a cantiliver roof, with far projecting eves, precludes the necessity of lead or zinc gutters or water channels.

The second is cheapest because every thing for ornament or use may almost entirely be reduced to the square.

The third is cheapest because neither *distant carriage* nor *extra artificers* are wanted for their application.

Lastly. Economy thus applied by no means precludes the employment of "*taste.*"

The expert architect full well knows how to employ "*taste*" under every disadvantage of construction, by *shape*, *proportion*, and a just distribution of *light* and *shadow* in the different parts of the building, and what may be termed the *furniture accessories.*



Re-arrangement of our Old Churches.

It naturally will be said, in new Churches all these matters can be readily effected, but what will you do with our old ones? The answer is perfectly easy—

First. Clear the chancels of all their pew deformities.

Secondly. Raise the area of it one or more steps above the plane of the nave where the Puritans in former times have lowered the chancel.

Thirdly. Form a sacrarium or holy table area according to one or other of the Plates here given.

Fourthly. Place choir seats on either side for those who previously had privilege of pews in the chancel, or construct convenient long seats facing the east end.

Fifthly. Put a handsome low screen as cancelli at the chancel entrance, and proceed with the body of the Church as generally pointed out in the

canons offered for adoption; but if there is no room for the organ on the side of the sacrarium this instrument must of course remain in its accustomed place, and the choir be divided between the cancelli seats and those in the organ loft, in order to secure antiphonal singing.

Defects in Church Building,

OBSERVABLE IN ENGLAND AND IN THE CONTINENT CONTRACTED.

The great defect of Church Building in England is, that the architect seems to look for his principal meed of praise to his *exterior*, and to regard as nothing, those secret springs of the human heart which excite to devotional feeling by a fine *interior*. In the beauty or grandeur of an *exterior* we simply admire the architect, whilst in an *interior* well ordered we eulogise and sympathise with the man of taste, of piety, and of feeling.

However fine an *exterior*, there are few people who do not feel a far more burning desire to view the inside of a building, and on entering, if such interior bear the impress of a temple dedicated to the Most High God,—by its *loftiness*, its *extended area*, its *embellishments*, its *style of furniture*, and its *subdued light*,—the mind becomes filled with

solemn thoughts, and with the pious an instant desire awakens to kneel and become a worshipper in such a structure; whilst in a light airy building, such as the Chapel of the Greenwich Hospital, which looks far more fitted for a banquetting room than a temple of Jehovah, composure even, can never steal over the heart till absolutely summoned to do so, from a sense of propriety due to the occasion of public worship.

The defects of foreign Church Building seem to be attempting always too much for the supply of funds, and being at fault, they leave incomplete the *exterior* and finish only the *interior*, where the two objects cannot be united from want of previous prudence they are certainly right in doing so, and so also in the option taken by them, when they study primarily the completion of a fine *interior* in preference to a fine *exterior*. But when funds cannot be had for fulfilment of *both* objects, the *interior* should invariably become the grand object of the architect's best efforts, and no architect will succeed here who has not a knowledge of *pictorial* as well as *architectural* effect. I pity the people who being in the hands of a commonplace architect, lavish their hundreds in adorning the *outside* of their edifice with pinnacles, flying buttresses, canopied niches, sculptured corbels, and all the

et cetera of florid Gothic, but after all have an area within of which the most that can be said of it, is, that it is *neat* and vastly *commodious.* It should be *both*, but it should be *more*, it should, for an Episcopalian place of worship, on instantly entering it be "*impressive.*"



The following are the Data

BY WHICH INTERIORS MAY BE ALWAYS RENDERED EFFECTIVE.

First. By height, length, and breadth—well thrown light and shadow, subdued light, and a tendency of attraction throughout, to the principal and finishing part of the Church—the holy table.

Secondly. The holy table will be made attractive by the *space* it occupies, its *rise* above the plane of the floor of the general area; by a *painting* being put clear above its various furniture, and by the *accessories* put on or about the holy table.

Thirdly. To prove effective in any thing pictorial there must always be *concentration*, and the above rules effect this as regards Church Interiors.



CONCLUSION.

CONCLUSION.

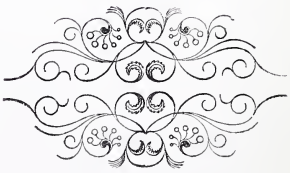
The good derivative from the above suggestions on interior Church Arrangement is, I humbly submit, as follows:—"*unity of public worship.*"

The pastor is at the head of his flock offering up to the throne of grace with their aid, the aspirations of the faithful.

The music and responsers are all also at the same point, and the song of praise as well as the offering of prayer pour forth from the same locality. The priest, the officials, and the people thus compass round the altar of their God.

Herein are no face to face turnings about—no curiosity seeking eye. Here no listless lounging worshipper can hope to escape observation or reproof, whilst the instruction of the people is equally cared for by the position of the pulpit; and all things thus arranged must be emphatically said "to be done with decency and in order."

I now take my leave of the subject, and most humbly trust that as my suggestions have alone for their end and object the advantage of our national and apostolical Church, my efforts may meet with approval from those of my brother Christians, whose good opinion as to whatsoever I do is to me as a jewel above price, and if success attend my endeavours, this publication shall, *Deo volente*, be followed by others, put forth in as cheap a form as possible, for securing more general circulation, containing observations allusive to further arrangements for the better consolidating the interests of our invaluable establishment.



APPENDIX.

APPENDIX.

Page 20, *Canon* I.

WHERE difficulties present themselves in the site given to an architect for raising a Church or Chapel, his wit must surmount them by combating any wrong positioned piece of ground as well as he can.

Plate XIV presents the reader with a selection of difficult sites from which suggestions may flow as to the mode I propose for obviating any that may offer. Herein A is the Holy Table, F Font, P Pulpit, O Organ Gallery or Recess, V Sacristy or Vestry, E Entrance.

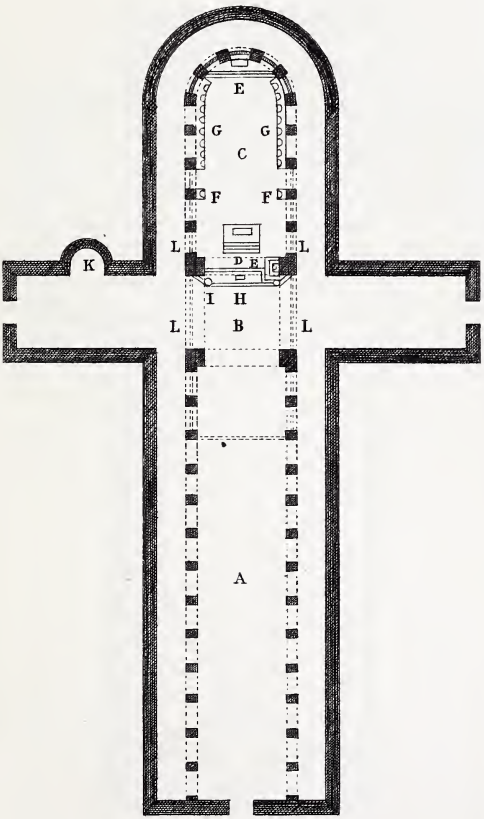
Page 21, *Canon* IV.

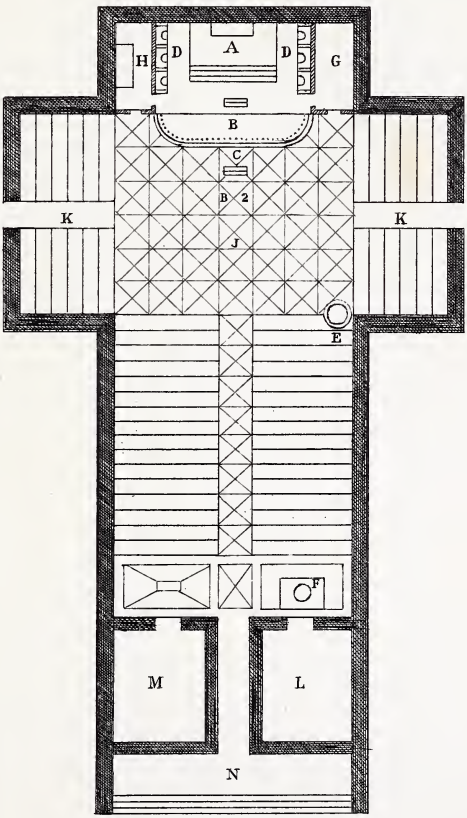
MODE OF OFFICIATING AT THE FALDSTOOL IN THE SACRARIUM.

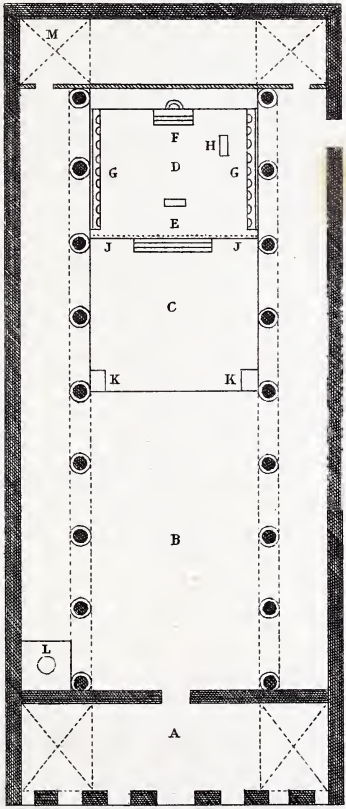
The choir in surplices preceding the minister pass off right and left as they enter the sacrarium, kneel down and say their private prayer in their places; the minister does the same at the faldstool. The organ plays a voluntary at the same time, or the congregation, where there is no organ, sing the morning or evening hymn; which being concluded the minister turning to the people rehearses one or more of the sentences, and then the exhortation, with-

against them would be that they were thus had in use by a Church which is deeply involved in error; but if a sensitive fear of having anything in common with that Church becomes a fitting criterion for "*vital Christianity,*" what have we to do with *holy tables, surplices, bands,* or *cassocks?* The real state of the case is, that there is so much *ad libitum* at present in the Anglican Church which requires the decision of rules authoritatively laid down, that the times require something or other in this behalf should be set about by convocation, for among other things now to astonish the orthodox, the *dress* of the clergy is sometimes not the least astounding, as in many instances we are wont to see the "*scholar like apparel*" of a young divine defined by himself, to be a dress far more meet for the adoption of a layman than for the clerical functionary.

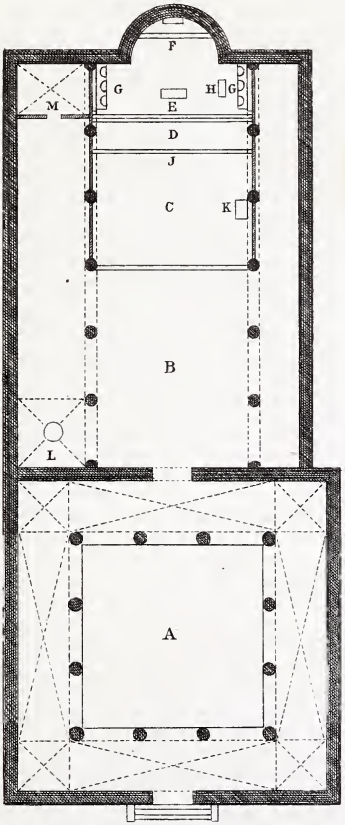
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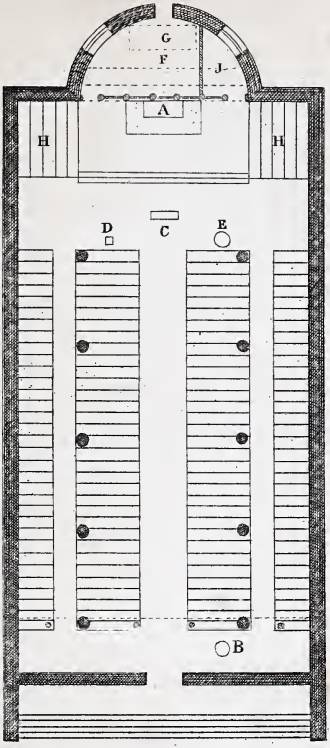

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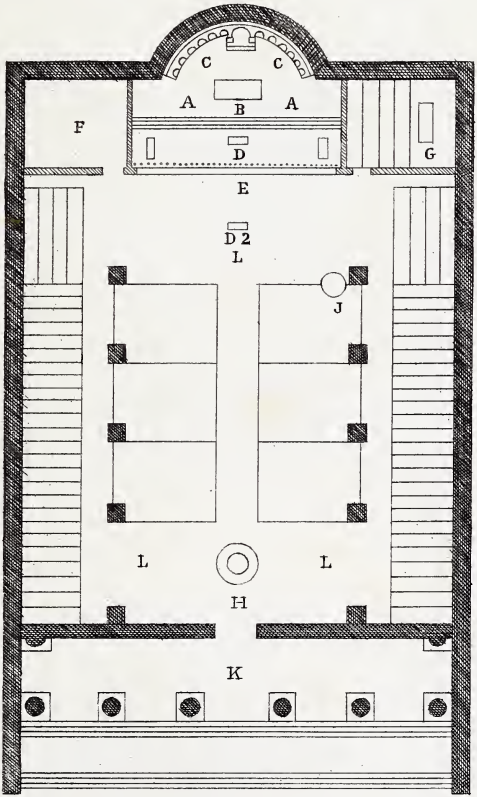


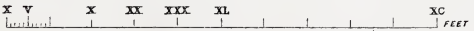
S. C. Vemons Rome.



S^t Lorenzo Rome.


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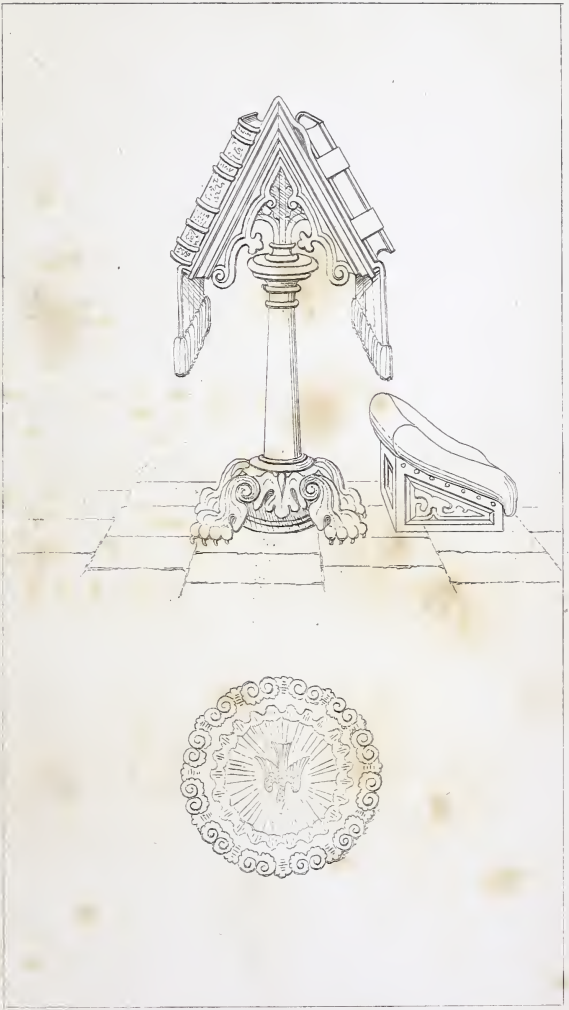

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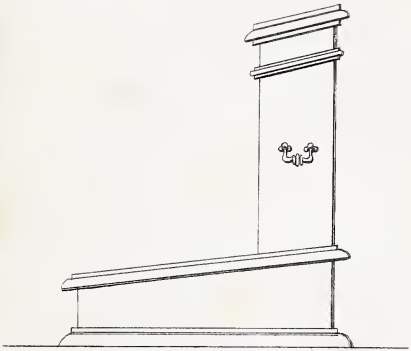

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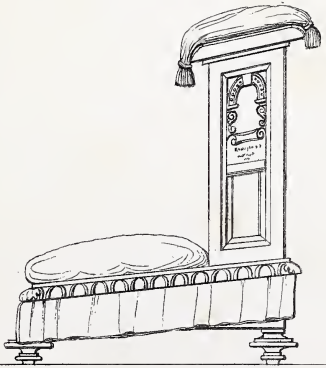


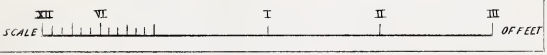


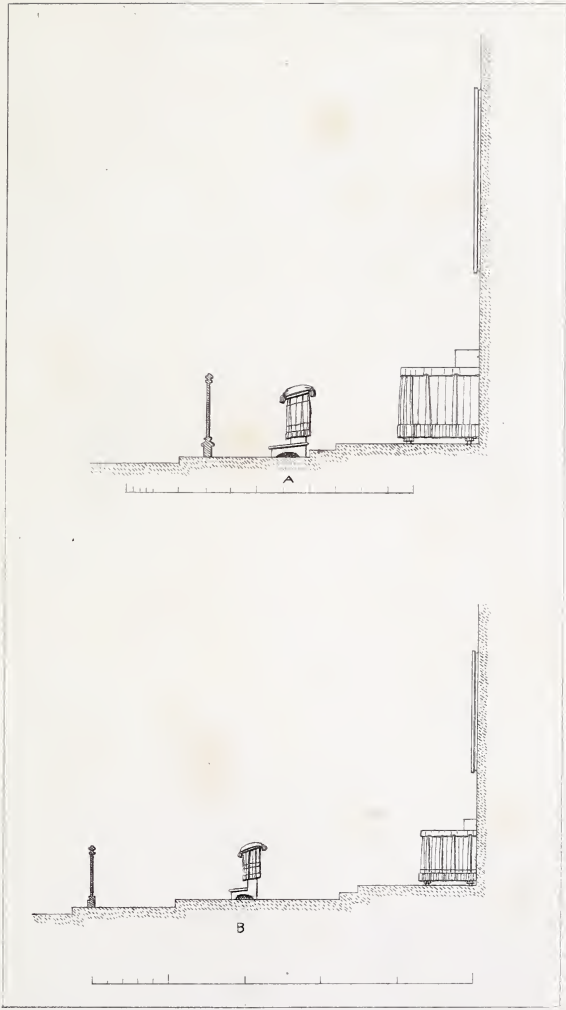
a *b*

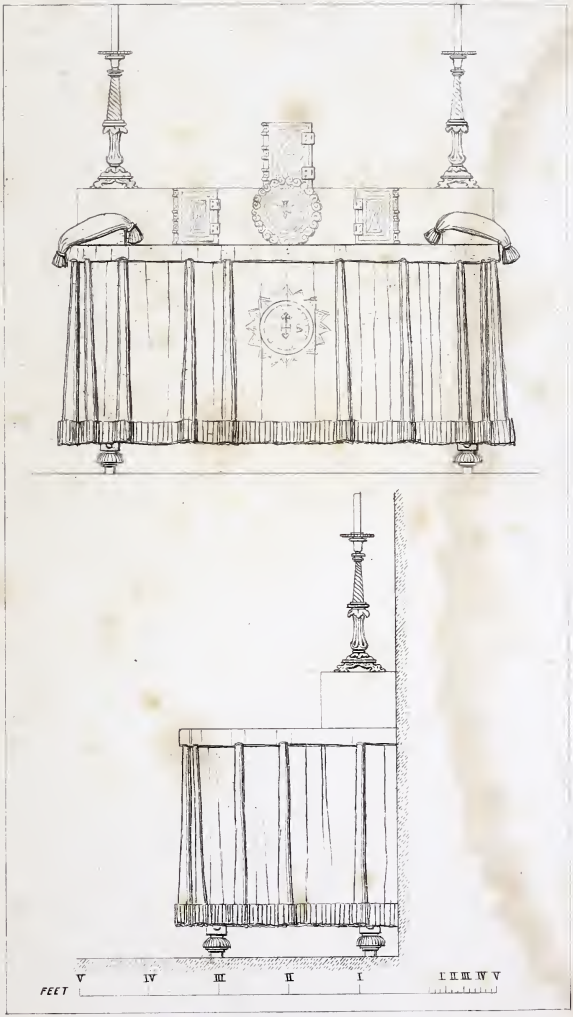


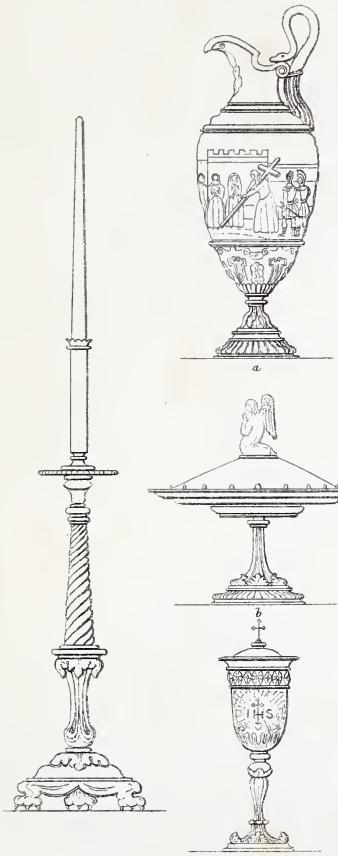





XII
VI.
I
II
III
SCALE
OF FEET


A
B

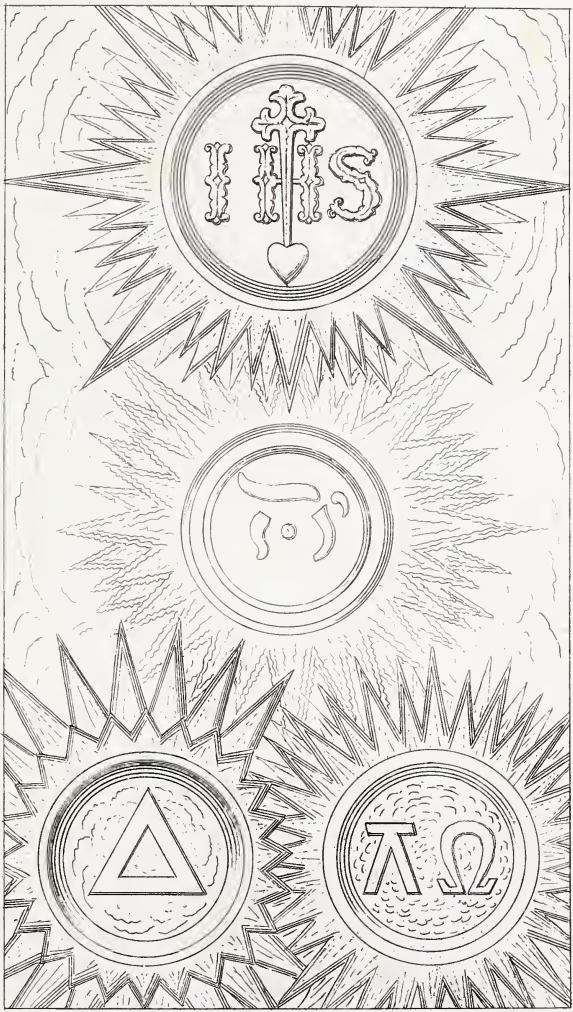

FEET
V
IV
III
II
I
I II III IV V



a

b

c


IHS
A
Ω

E
S
W